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analyses of the books will be helpful to many. The only really helpful analysis of a biblical book, however, is the one which the student makes for himself.

To take a book of this sort and study it from beginning to end has a sort of value, and is a higher grade of study than is being attained by many Sunday schools and associations. At the same time it is the *wrong* way to study the Bible. It should be arranged chronologically to be truly understood. The historical development of Israel and of the Christian church, and the progressive revelation of God and divine truth, can only be comprehended by the historical and chronological method; and only that method of study by which these things are comprehended can be approved.

C. W. V.

The Development of Doctrine in the Epistles. By C. R. HENDERSON, D.D. Philadelphia: American Baptist Publication Society, 1896. Pp. 121.

This little book is the eighth in a series of "Bible Handbooks for Young People." Its purpose is practical and its spirit that of a wise, sympathetic, and experienced pastor. It does not, as its title might lead one to suppose, undertake to trace the progress or growth of doctrine in the apostolic letters, but rather unfolds in systematic form the doctrines contained in them. In a brief introduction the letters are arranged in chronological order, and a short account is given of their origin and contents. No strictly independent judgment is here attempted, as the author confessedly leans upon such authorities as Mayor, Lightfoot, Westcott, and Alford, who are freely quoted. James is put first in order of time, and Galatians is placed between Second Corinthians and Romans. The leading doctrines are then treated in the following order: divine revelation; God and his works; man; Christian salvation; the church; the unseen future or the issues of life; the kingdom of God or the divine law of love socially realized. These topics are treated in a vigorous and independent manner, especial stress being laid upon the ethical and spiritual life. Thus, when treating of the Christian salvation, much more emphasis is given to actual union with Christ than to the sacrifice of Christ. "Sanctification means an illumined and instructed mind. . . . Truth washes the intellect clean, and the pursuit of truth lifts above mean conversation, envious tattle, frivolous gossip, worthless books, selfish aims. It is a dangerous error to suppose that earnest study has nothing to do with saintliness. A stagnant mind breeds disgusting thoughts."

"When the heavenward aspirations and holy affections of a man are stupefied there is nothing to prevent his fall down through the bottomless abyss of vulgar and ruinous vices." The author follows neither the method of the systematic nor that of the biblical theologian, but rather, as an intelligent and earnest pastor who understands the tendencies of human nature and the realities of Christian experience, he uses the doctrinal materials of the epistles somewhat indiscriminately and yet with such candor, vigor, and wisdom as to make the book of great value for earnest and intelligent young people. The difficult problems of the second advent and of woman's work in the church are treated with frankness and good sense. Of the latter it is said: "Slavery is dead, and the subjection of women is nearly dead and is passing away. The apostolic teaching enforced the duties which belonged to the social position of wives of that day." Wise words are also spoken of amusements, of the duties of the strong toward the weak, and of the weak toward the strong. "Those who continue to see evil in what is naturally innocent and wholesome should not be indulged in their error without instruction." The chapter on the kingdom of God, significantly put last as climactic, is especially valuable and interesting. It deals with industrial, social, domestic and political relations. "Sociability is our supreme opportunity of mixing Christianity with the life of our neighbors. They do grievously and dangerously err who teach that we must avoid mixed company in order to lead a pure Christian life." It is noted that "Paul advises a committee of conciliation or arbitration." The final word, "the last best word for motive and deed and conduct is—Jesus."

As a book so helpful is likely to pass into new editions it is to be hoped that a clearer and more consistent method of paragraphing and italicizing may be adopted, and that the occasional typographical errors will be corrected. The denominational tinge is not deep, but one notices that the non-Episcopalian view of early church government is called "our Baptist interpretation," and that great emphasis is put upon baptism as "a burial and resurrection." It would be difficult to show that in the epistles "government is the organ of the collective will of the people." A singular slip on page 13 attributes three quotations from Westcott's *Hebrews* to Lightfoot. These minor exceptions aside, one can congratulate young people who are trained in doctrines so sound and saving as those attractively presented here.

C. F. BRADLEY.